Cassell, N. H. B. -3

Mrs. M. A. Gibson, Mystown
Girls' School Brierley
With the compliments of the author.

Penn - Africa West Liberia

THE BACCALAUREATE

A DISCOURSE DELIVERED BY

THE REV. NATHANIEL H. B. CASSELL,
D.D., PH.D.

PROFESSOR OF MENTAL AND MORAL SCIENCE
LIBERIA COLLEGE

TO THE GRADUATING CLASS OF 1914

In Trinity Memorial Church, Monrovia

MONROVIA, LIBERIA:
COLLEGE OF WEST AFRICA PRESS
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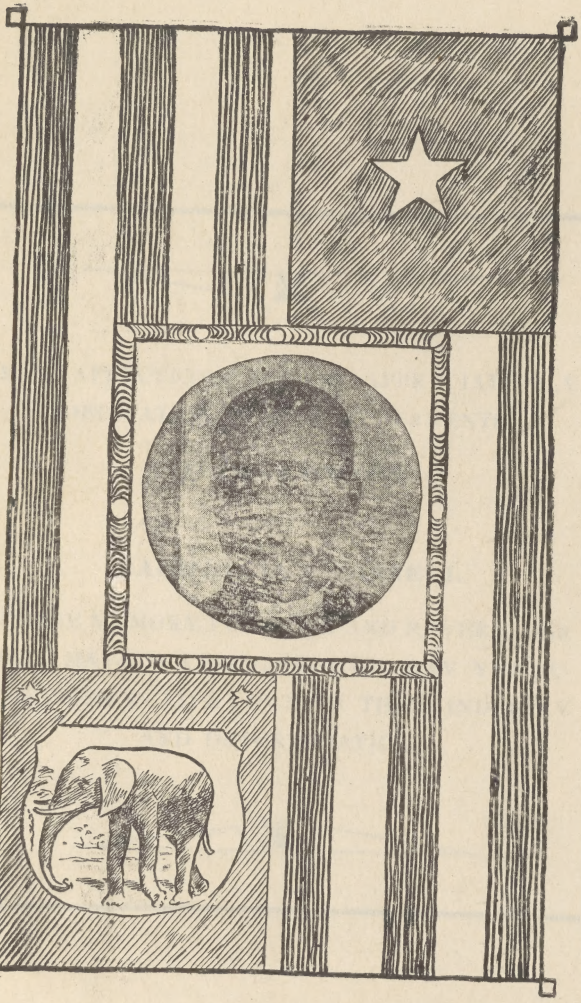

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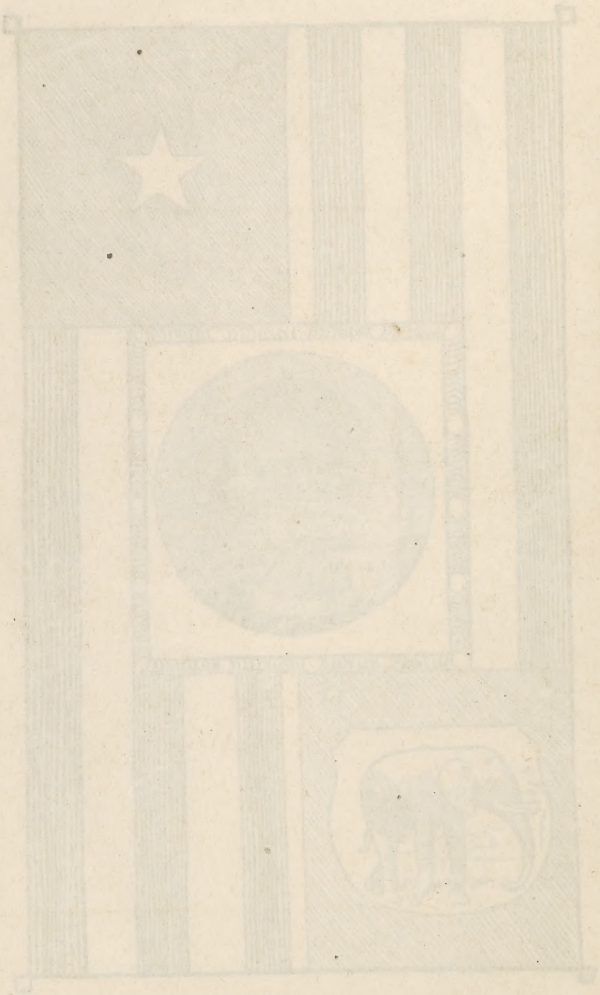

MOST AFFECTIONATELY AND APPRECIATIVELY
DEDICATED TO MY LATE PARENTS,

THOMAS HENRY

AND

RACHEL ANN CASSELL

WHOSE MEMORY I CHERISH AND REVERE, FOR ALL I HAVE ACCOMPLISHED OR MAY YET ACCOMPLISH IN LIFE I OWE TO THEIR INDUSTRY AND DETERMINATION.

EQUIPMENTS FOR LEADERSHIP.

Quit you like men, be strong.
I. Cor. XVI. 13.

EVEN before the aphorism, there is nothing great in the world but man, and nothing great in man but mind, was made by the noted Logician, John Stuart Mills, or even if he had not made it, the human species claims our closest study, our deepest concern. Why he is, and what is his mission here?

We are helped in our quest here by the noted Philosopher, John Gottlieb Fichte who made some clear statements during his life time in the eighteenth century.

The true self, thinks, Fichte, is something infinite. It needs a whole endless world of life to express itself in. Its moral law could not be expressed in full on any one planet. John Gottlieb may be one of its prophets; but the heavens could not contain its glory and its eternal business. No one of us ever finally gets at the true Reason which is the whole of him. Each one of us is a partial embodiment, an instrument of the moral law, and our very consciousness tells us that this law is the expression of an infinite world life. The true self is the will which is everywhere present in things. This will is, indeed, the vine, whereof our wills are the branches.

Professor Royce who was a great expositor of Fichte's philosophy helps us in our quest, when he says:

You philosophize when you reflect critically on what you are actually doing in your world. What you are doing is of course, in the first place, living. And life involves passions, faiths, doubts, and courage. The critical inquiry into what all these mean and imply is philosophy. We have our faith in life; we want, reflectively, to estimate this faith. We feel ourselves in a world of law and significance. Yet why we feel this home-like sense of the reality and worth of our world is a matter for criticism. Such a criticism of life, made elaborate and thorough going, is a philosophy.

Vocation, says Professor Royce, is Fichte's great word—The Vocation of the Scholar, The Vocation of Man, are phrases in his view of supreme significance. Man is not the creature of circumstances, his precise business in the world is to control and command circumstances, to impress his will upon them. His will is indeed, for him, the fundamental reality; for it is only by his effort to express himself that he becomes aware of his own existence and of existence other than himself. The deepest truth then, says Professor Royce in his exposition, is a practical truth. I need something not myself, in order to be active, that is, to exist. My very existence is practical; it is self-assertion. I exist, so to speak, by hurling the fact of my existence to another than myself. I limit myself, thus, by a foreign, somewhat opaque external, my own opposite; but my limitation is the free choice of my own self. By thus limiting myself, I give myself something to do, and thus win my own very existence. Yet this opposition, upon which my life is based is an opposition within my deepest nature. I have a foreign world as the theatre of my activity; I exist only to conquer and to win that apparently foreign world to myself; I must come to possess it; I must prove it is mine. In the process of thus asserting a foreign world, and then actively identifying it as not foreign and external, but as our own, our life itself consists. This is what is meant by work, by love, by duty.

Washington Gladden, in his admirable work, Witnesses of the Light, comments thus on Fichte's Philosophy:

The one central, supreme, all comprehending fact of our individual lives, of the life of the world, in Fichte's doctrine, is God. The Divine Idea is striving after fulfillment in us as individuals, in the societies which we form, in the states of which we are citizens. Yet we are free, and it is for us to work out our own salvation by discerning the Divine Idea, and conforming our own purposes to it. Tennyson's prayer paraphrases his thought:

> "Our wills are ours, we know not how;
> Our wills are ours to make them thine."

The divine lineaments are impressed on every human life; the divine purpose is seeking expression in every human character: we must find it in ourselves and lay hold upon it and rejoice in it, and fight against everything in

ourselves or in the world about us that hinders its development. We must find it in others and make them apprehend it, and stimulate and strengthen it in every possible way.

Hence the Message of this Baccalaurate Discourse is Quit yourselves, members of the graduating class, like men, be strong. Obey the higher instincts, impulses, reflections of the mind and you have the Equipments for Leadership socially, morally, politically, ecclesiastically.

Let us take a brief introspection into the passage. There is in the very nature of it something of the marshall tone, the idea of chivalry. It is a command, and a command ordinarily when given suggests that there is reason for giving it. It carries with it the the idea of strict vigil keeping: look around you, in front of you, on the right and on the left, take care that your rear is guarded also. It conveys the idea of caution: be careful about your actions, what steps you take, how you advance forward and onward, what your ascending and upward steps are. It also carries with it the idea of the possession of an equipment,—something gotten, something attained, something acquired, something possessed. There is still another idea that with the equipment you are just on the eve of starting out to undertake some task, some duty, some engagement, some exploit, let us say, as our theme suggests, leadership. It conveys still another suggestion, namely, the manner and use of the equipment—shall it be employed dextrously? We might add this one more suggestion, and this one, mark you, is very important,—the quality of your equipment, who have had the preparation of it.

All these ideas and suggestions are eminently suitable to the occasion and the subject.

Here we have a class of four students who have finished a course of studies, and have been pronounced fit to receive the degree of Bachelor of Arts; we have here, too, the Faculty, Board of Trustees and other officials of the Institution, as well the general student body, and here we have also an assembly of men and women representing the various walks of life, high and distinguished official citizens and those from the most humble and modest walks, to each of whom the occasion is an auspicious one, and for

each of whom must have some lesson, but particularly and especially the graduating class. To you the command is especially addressed, the caution, admonition, the message quit you like men, like philosophers, knights, actors be strong. Forget not that you have been equipped for leadership: Go forth and be leaders in thought,—thought conquers the world!

Primarily the responsibility for the beginning of these Commencement exercises rest with the Institution, the Liberia College, now about sending these young men forth, hence is pronounced this Baccalaurate Discourse. Now what is a Baccalaureate Discourse? It is of American origin and means a farewell discourse to a graduating class; more properly, as the etymology of the word conveys, to a class receiving the lowest degree of a college, namely the *Baccalaureus Artium* degree. It is a message given and in very serious charge to young men or women, graduating and about entering the serious arena of the momentous and active duties of life. Important advice which it is presumed they will ever afterwards remember, advices, suggestions, precepts, maxims, truths which are expected to be lived, cautions, hints, side lights, waymarks which can be profitably and safely followed.

It has important significance as it is the parting advice of the *Alma Mater* to her sons now going forth as to the best, most advantageous and profitable lines to pursue in the drama of more active life, now entering upon.

The Preacher is deputed to speak that farewell message and charge of the College of which he may be a member.

A further study of the passage will show how pertinent it is to the occasion and subject.

Quit you like men, be strong. Having in our exordium dealt with the significant term *man, his purpose and end*, I regard it necessary to study these two other trenchent, and forceful terms: QUIT and STRONG.

QUIT in this particular relation means: *Meet the claims* upon *or expectations entertained* of *you* as men, the highest act of God's creation. Act as one having the impress of God stamped on your characters. Conduct yourselves, QUIT yourselves as the highest intelligences of God's creation, having

the seal of the Divine Idea in your thoughts, words and actions; you shall be leaders, winners of men carrying them back to God. How forceful, how significant, how far-reaching, how searching, how penetrating the term Quit!

My young friends, in that sense be men for your homes, your communities, your counties, your country, your Church, your God. Enter the arena: meet the expectations entertained of you, claims upon you as men. This your *Alma Mater* expects and requires of you!

What a splendid and timely suggestion for young men now leaving us who have been at great pains preparing them to adjust themselves to their environment, and their environment to them. As you go out as philosophers, and by this I mean real and true thinkers, deep thinkers, and in a measure with the chivalric spirit, meet the claims upon or expectations entertained of you as trained men, as cultured gentlemen; conduct yourselves, acquit yourselves in the manner in which you have been trained, or in accordance with the best training physically, intellectually, socially, morally, religiously. Conduct and acquit yourselves like men who have had the advantages of College training. Become leaders in the best ideals and standards psychologically, sociologically, morally, religiously, in your domestic life, in your community, in your national life and in your ecclesiastical life. Be true to the ethical standards which have been inculcated. Attach some very large importance to your training, trail not the College traditions and history in the *dust of bestial, sensual, social, moral degeneration and degradation*

BE STRONG. There are nineteen shades of meaning to the word strong, but let us select about seven of them for our purpose and as bearing upon our subject.

1. Having active physical power or great physical power to act; having the power of exerting great bodily force; vigorous, verile.

2. Having passive physical power; having ability to bear or endure; firm; hale; sound; robust; as a strong constitution; strong health.

3. Adopted to make a deep or effectual impression on the mind or imagination; striking or superior of the kind; powerful; forcible; cogent.

4. Well established; firm; not easily overthrown or altered, as a strong belief.

5. Having great force, vigor, power, or the like, as the mind, intellect, or any faculty, as a man of strong mind, memory, judgment, or imagination.

6. Vigorous; effective; forcible; powerful.

7. And at times, this one, violent; vehement; earnest; ardent.

What an array of qualities and virtues the term *strong* embrace. How eminently fitting it is that we in our farewell message to you, my young friends, tell you in no uncertain tone that you *Alma Mater* expects you to be strong in the respects mentioned above; and it is to this end that in the various class rooms these virtues and qualities have been inculcated, insisted and urged upon you.

In your work of leadership in Church or State these qualities will be expected, in fact is necessary: men will not follow you except you possess them; you cannot rise above the rank and file except you possess them in a fairly good degree; there can be no permanent, stable leadership without them. This equipment you must possess, my young friends, if you will lead in high things, in great principles: if you will be leaders in thrift and industry, in agriculture and horticulture, in any of the learned professions. You will then be trusted leaders because you will be independent, self-reliant, self-respecting; you will have great strength of character, manliness.

I need not tell you that much of this kind of strength is needed, is wanted, is craved among us in Church and State. Will you rise to the emergency?

I wish you, young men to respond to the Voices of the Age! Bishop Greer of New York has most beautifully set forth the Voices of the Age in his last Convention Address.

Having referred to the Great War he said: Let us then for a little while turn aside from this engrossing topic, from the wars and rumours of wars, from an age drunk with passion, and try to hear and understand its underlying sober thought as we find that thought expressed in what may be regarded as its two interpreting voices,—the voice of its Philosophy and the voice of its Science.

First, then, let us consider the voice of the current philosophy. The distinguished publicist de Tocqueville, in one of his books says; Though I care little about the study of philosophy as such, I have always been struck with the influence which it has exerted over the things which seem to be the least connected with it and even over society in general. The philosophical ideas, however abstract, metaphysical, and apparently unpractical, penetrate at last, I know not how, into the realm of public morals. But the how or the reason of it is this, that the philosophy of an age is a kind of clearing house expression of a felt and growing yet groping life or groping life-reality existing in the age.

"Just as Justinian's pandects only made precise,
What simply sparkled in men's eyes before,
Twitched in their brow, or quivered in their lip,
Waited the speech they called but would not come."

Now the philosophy of the present age as all observing students clearly enough perceive—although it has been for a time arrested or suppressed by the lust of war—is not a material but a spiritual philosophy, interpreting human life not in terms of matter but in terms of spirit. And it is the current philosophy, not simply as a current above the earth in the air, but because it represents a current in human life on the earth; because it expresses beneath the hard surface crust of our material things some nascent spiritual life which is to-day beginning to work and to make itself felt. A few years ago that was not the case, or not so much the case. The current philosophy was then material philosophy because the current life was then a material life, which Emerson described when, in speaking of his own generation, he said:

"To-day is the day of the chattel,
Web to weave and corn to grind;
Things are in the saddle and ride mankind."

And to use my own words, this reminds us of the words of the Greatest Teacher and Philosopher who has ever appeared among mankind, Jesus Christ: "A man's life consisteth not in the abundance which he possesseth." And, again, in interpreting the mission of his disciples, He said on another occasion, "Ye are the light of the world."

Bishop Greer continuing said: "A reaction has set in, and men have begun to find, not as a result of theoretical teaching but of their own growing and practical experience, that they cannot live and find themselves, their full normal selves, by means of bread alone, or by material equivalents of bread. And so to-day they are reaching out after something else and more, and are beginning to take or to try to take something like spiritual life or spiritual culture on.

If then it be true that the current philosophy of any particular age is not merely a dream or dreamy speculation of fascinating interest to the metaphysical mind, but the reflection rather of some real growing life in the age itself, then does the spiritual philosophy, which is current in this age bear witness to the existence in the age itself of some emerging spiritual life, or spiritual value in it. It is in short the testimony of the age itself, apart from all testimony to the reality of the spiritual life.

But the real and sober thought of an age, its governing thought is expressed not only by its philosophic voice but also by what is commonly called its scientific voice. And what to-day is that scientific voice? Is it not too giving a spiritual message to us? There was a time, not long ago when it was not a spiritual message, when much was heard about the conflict between science and religion or spiritual postulates of religion. * * * * * * * * * *

But how rapidly things have changed in these later days! Science is not hostile to religion now or the postulates of religion, and the voice with which it speaks, like the voice of modern philosophy, is beginning to take a spiritual ascent on and to give a spiritual message."† * * * *

Here then we have the two voices of the age, its two interpreting voices, not imposed upon it but proceeding from it, its philosophy and science; one of which testifying to the reality of a spiritual life, and the other to the reality of a spiritual environment. But that is the voice or message of the Gospel of Jesus Christ, the reality of a spiritual life in the midst of a spiritual environment. This Gospel of Jesus Christ is not something obscurant or out of date, but something rather up to date, the very latest date, and given to the modern world for its modern needs and uses a circulating medium which, although it was

† See Appendix

minted long ago in the past is now more than ever the current coin of the realm, ringing real and true. Or, changing the metaphor this Gospel of Jesus Christ is not an evening twilight, beautiful and peaceful yet slowly fading and receding into the dark; it is a morning dawn, full of hope and promise, rising over the hills, filling the valleys and flooding the plains and making clear or clearer what the modern world itself is beginning to perceive,—the reality of a spiritual life in the midst of a spiritual environment. We sometimes hear men talk or speculate about the religion of the future and what it will or ought to be, that religion of the future. Well, personally I have no misgiving about the religion of the future; but even if I had, we are not living in the future, we are living in the present, we are feeling the needs of the present, we are facing the evils of the present; this living, beating, throbbing Present, with all its needs, hopes and fears. And whatever the religion of the future may be—and sufficient into the future is the future—the religion of the present and for the present, for its present needs and ailments and for the confirmation of all its brightest hopes, is the old, or if men please to call it so, the old fashioned religion of the Gospel of Jesus Christ, asserting and proclaiming what the present age itself through its own self-revealing or self-interpreting voice is beginning to perceive the reality of a spiritual life in the midst of a spiritual environment.

Young men will you respond to the Voices of the Age? Arise, shine; for thy light has come, and the glory of the Lord is risen upon thee. Stand firmly by the principles revealed in the Voices of the Age! Live a life of spiritual reality in the midst of this spiritual environment! You will be leaders indeed, sons of God, children of the light, strong in the Lord and in the power of His might, lights of the world, shedding lustre, beauty, strength, love in the home, in the community, in the State, in the Church. You will be great leaders for your country and race, leaders in your work for God and humanity. What a reflection of joy and satisfaction will this not be for your *Alma Mater* whose prayers you carry with you? Make good! Respond to the Voices of the Age. Serve your country and not your lusts; serve God and not the devil! Keep the conscience always clear and clean, and respond to it ever as a correct moral guide! Follow the Lord Jesus Christ!

Will you or will you not? Quit you like men, be strong!

My strong parting advice to you, young men, is accept as the best and safest legacy which you possess in life and for your life, that light beautiful, penetrating, searching, refulgent, revealed in the Voices of the Age, streaming down abundently, fully, freely from the Life and teachings of the Greatest Teacher and Philosopher, Jesus Christ, found portrayed in the Gospel! Stand there, yes firmly upon the impregnable rock of Holy Scriptures! Equipped then you will be to fill any position to which you may be called in Church or State. Safe and trusted leaders you will be of the people: they will believe in you, trust you. Christian citizens you will be, and no weapon formed against you will prosper. You may seem to lose in your fight for truth and right: for truth does sometimes seem to be on the scaffold and error on the throne: go on however in your fight for truth and right, for:

"Truth crushed to the earth will rise again,
The eternal years of God are hers;
But error wounded writhes with pain
And dies amidst its worshippers."

Now I do not think I can close these reflections in more well chosen words and sounder advice than these given by Longfellow, in his poem The Ladder of Staint Augustine:

"Saint Augustine! well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame!

All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.

The low desire, the base design,
That makes another's virtue less;
The revel of the treacherous wine
And all occasions of excess;

The longing for ignoble things;
The strife for triumph more than truth;
The hardening of the heart, that brings
Irreverence for the dreams of youth;

All thoughts of ill; all evil deeds,
That have their root in thoughts of ill;
Whatever hinders or impedes
The action of the nobler will;

All these must first be trampled down
Beneath our feet, if we would gain
In the bright fields of fair renown
The right of eminent domain.

We have not wings, we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

The mighty pyramids of stone
That wedge like cleave the deserts air,
When nearer seen and better known,
Are but gigantic flights of stairs.

The distant mountains that uprear
The solid bastions to the skies,
Are crossed by pathways that appear
As we to higher levels rise.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upwards in the night.

Standing on what too long we bore
With shoulders bent and downcast eyes,
We may descern--unseen before—
A path to higher destinies.

Nor deem the irrevocable Past
As wholly wasted, wholly vain,
If rising on its wrecks, at last
To something nobler we attain."

Diggs, Tate, Shannon, Padmore, *Quit you like men, be strong.* Amen.

APPENDIX

Extract from Bishop Greer's Convention Address

Lest it should be thought that I am baised in my opinion by my own religious calling, let me quote what an up-to-date scientist has said; and although he does not say anything that you do not already know, it may be well to hear it from a scientific source:

The foundation on which has rested he says, the material school of thought, from Lucratius down to the present time, is the ultimate atom of matter, which was supposed and alleged to be the simple and primal basis of the universe and of reality. Of late however, he continues, this foundation has been rudely shaken, if not overthrown; for now we know as the result of further scientific analysis that the atom of matter, although of inconceivable minuteness is in its structure exceedingly complex, at least one hundred millions being contained in the least visible point under the highest microscopic power. It is in short a solar system in miniature, and each of these atoms again consists of still more minute negative electrons swifty revolving around some positive central nucleus. Even the comparitively gross complex atoms of gaseous matter move among themselves so swiftly that each of them encounters its neighbors some six thousand millions of times every second.

These are inconceivable and overwhelming figures, but they are scientific figures, figures which go to show that all the things we see and touch and handle or sensibly perceive, that all phenomena are but unseen molecular motions in the all-pervading, inpenetrable, insertable, elusive ether of space. And so, he adds significantly,

science in its progress is resolving the seen into the unseen and confirming what we have long ago been told, that the things which are seen were not made of the things which do appear.

I have quoted in substance the language of Sir William Barrett, F.R.S. As a result therefore of that infinitesimal analysis which represents the trend of modern scientific thought itself, science itself has sifted itself from the ore of materialism, and matter is seen to be not primary but the secondary expression of reality. Or putting it in another way, the current of scientific thought as it has been traced further down the stream, and still further and further down, has been found at last to vanish and disappear and go into things unseen and eternal, thus widening out the horizon of our modern thought until it has become a spiritual horizon and given to our human life a spiritual environment.

THE PLACE OF CHRISTIANITY IN EDUCATION

BEING ONE OF THE

Papers Read on the Occasion

OF THE

Semi-Centenary Anniversary

OF THE

Founding of Liberia College

Read by the

REV. NATHANIEL H. B. CASSELL, D.D.

AT THE

Liberia College

Monrovia, December 20th, 1912

Published by Request

LADIES AND GENTLEMEN:—I have been requested to read a paper on this auspicious occasion—an occasion dear to every graduate, undergraduate and student of Liberia College, its patrons and friends everywhere, the topic of which appearing on the program, namely, The Place of Christianity in Education. I am sure every one realizes the largeness and importance of the subject, yet how extremely delicate and intricate it is. I approach it therefore, with considerable diffidence. I shall rely upon the deductive method of treatment.

I am making a slight transposition of my subject and state it thus: Christianity, its Place in Education. We might have had it thus if it had been left to our choice—The Influence of Christianity in Education; and while not left to our choice such is likely to be apparent all through the paper.

The first embraces the second, that is Christianity Education. The second is an handmaid to the first, Education is an handmaid to Christianity. While it is possible for Christianity to exist without Education, yet in every case where it is possible in the introduction of the former the latter should be inaugurated also, and in every instance when this is the course pursued it facilitates and promotes the growth of the former in a most wonderful manner.

I am borne out in the above statement by the following excerpt from the volume on Christian Education, the outcome of the World Missionary Conference, held in Edinburgh, June, 1910. The Rev. and Hon. Dr. A. Hetherwick of the Blantyser Mission, Nyasaland is credited for this statement: Education enables the heathen to apply the truths of God to the difficulties that he may meet in life. Without education he is like a man with a weapon in his hand which he does not know how to use

because he has not been taught * * * * A sound Christian is always a well taught Christian.

And since I find that some of the papers read at that Conference helps our subject I will introduce a few more excerpts from them. Under the caption The Place of Education in the Spread of Christianity the following is said:

The special purpose which educational missionary work serves in reference to Missionary enterprise as a whole may be stated under five heads.—(1) It enables pupils to read the Bible and other devotional, books for themselves, thus making accessible to them the literary sources of Christian truth and faith found especially in the Scriptures. (2) It trains the minds of the people, making them more susceptible to the truth; frees them from the bondage of superstition and error; tends to clear away prejudice, and prepare the soil for the seed of the Christian faith. (3) It endeavors to impart to primitive peoples the knowledge and firmness of character which may enable them to withstand the disintergrating influences of Western civilization. (4) By a combination of general and technical training, it helps those who come under its influence to lead intelligent and useful lives, and gives them the power to earn their own living. (5) In its more advanced stages, it is necessary for the intellectual equipment and moral training of those who as teachers and ministers, will serve as the leaders of the native churches.

These purposes are inseperable. They involve the developments of elementary education for the masses and an appropriate form of higher education for those men and women whose character and abilities mark them out as capable for future leadership. In the earlier stages of missionary effort among a primitive people, the problems of elementary education have the more insistent claim; but the spiritual and educational welfare of the community ul-

timately defend upon the training of native Christian teachers and leaders, and therefore presuppose the careful provision of effective forms of higher education for those who are qualified to benefit by them.

It occurs to me that the views held out in the foregoing our educators would do well to heed and inaugurate in their educational propaganda. And what would be more far-reaching than the resolve on the part of this the highest institution of learning maintained by the state, reaching a significant mile post to-day, the Semi-Centenial Anniversary, realising that her operations must for some time yet be with primitive people, to introduce and maintain Christianity in its proper place in her educational propaganda!

I can with great propriety say that the tendency in modern educational propagandism in Europe, Asia, America and Africa is to assign and maintain the first, most far-reaching and effective place to Christianity. The reason for such an arrangement is very apparent: to Christianity belongs principally the duty of moulding, maturing, maintianity and fortifying character, good, sound, moral, manhood and womanhood, good, sound, moral, civil and religious taste; I am borne out in the statement just made in the review of the *curricula* of the best modern universities, colleges, seminaries and high schools, and in England the Parish schools. It is seen in the provision for and mantenance of Christian services provided for in the churches and chapels on the campuses.

In very many such strong organizations as the Christian Associations, the Students' Volunteer Movement, the Students' Forward Movement are mantained, which serve as strong and effective wedges to enforce and clinch the great truth that Christianity is the very salt of education; and the reclamation work which is being done by such institutions is far-reaching.

While I speak of Christianity as the principal func-

tion for moulding character I am reminded of these strong and trenchent words of Bishop Charles H. Brent of the Philipian Islands, when addressing the students of Howard University, in 1910. He said: Personally, I cannot conceive of a more hopeless position for a man than to be born into this world with the proverbial golden spoon in his mouth with all the luxuries of life laid upon him, ready to be seized and used by him. I consider that the future of such a man is deplorable. Unless he has the inheritance of insight and of spiritual instinct much greater and much deeper than is ordinary, that man is going to begin life a slave, and he is going to close his life as he began it, a slave.

Now there is just one thing to be proud of. What is it? Is it reputation? Reputation is a most valuable thing, and the law in this country is just in seeing that a man's reputation is defended, and that no man can rob him of it lightly. But valuable as reputation is there is some thing which is more valuable, and that is character, which ought to be the substance of which reputation is the reflection. A man with a reputation and without a character is in a very perilous place. A breeze of popular prejudice may rob him of his reputation, and when he is robbed of reputation, if he has no character what is he going to fall back upon? Character is just another word for manhood of which I have been speaking, and before reputation must come self-respect. Then we must build up within ourselves a something that we have a right to reverance, so that, supposing the world were to take away from us everything that we have, so that, supposing we were to stand absolutely naked of possession before God, we would still have something that we could look upon with gratification and respect. Have we got that thing within our lives? Are we building it up in our hearts and characters? If we have self-respect then reputation means something. It means that the community about us rec-

ognizes our ideals and that which we reverence in ourselves, and gives due credit for what we are, or at any rate, for what we are striving to be.

There is no one who is more enthusiastic about education than I am; the education of the mind, the education of the hands which ought to accompany the education of the mind. But the education of the mind and the education of the hands are valuless, if not an actual menace, unless side by side with these two departments of training, goes education of the conscience, and it is the conscience ruling over the mind that tends to create character.

Herein lies the work, the function, the office, if you please, the place of Christianity in Education. It is an indispensable factor in Education. Without it you make so many vagrants on the community, paupers for the poor houses, convicts for prison houses. Christianity savors education: makes virile, self-respecting, independent, self-reliant the man, the woman the possessor thereof. It gives a clear perception of right and wrong, the perspective will be morally, socially, intellectually, spiritually correct.

The French philosopher and essayist Montiagne, has left us most delightful ulterances about education. He says that the faults of the education of his day consists in over estimating the intellect and rejecting morality, in exaggerating memory and depreciating useful knowledge. He recommends the tutor who should draw out the pupil's own power and originality, to teach how to live well and to die well, to enforce a lesson by practice * * * to teach manly exercises, to educate the perfect man. Away with compulsion and force, with severity and the rod.

Wolfgang Ratke, who lived in the 16th century anticipated some of the best methods for improvement in teaching, which have been made in modern times. His

chief rules were as follows: Begin everything with prayer. Do everything in order, following the course of nature. One thing at a time. Often repeat the same thing. Teach everything first in the mother tongue. Proceed from mother tongue to other languages. Teach without compulsion. Do not beat children to make them learn. Pupils must love their masters not hate them. Nothing should be learned by heart. Sufficient time should be given to play and recreation. Learn one thing before going on to another. Do not teach for two hours consecutively, etc.

All history, ancient, mediaeval and modern point unmistakably to the fact that the bedrock upon which education rest is Christianity and that without it all education proves abortive, yes will prove a Voltaire's leap into the dark. Along with the unfoulding and development of the mind, the training of the hands there must be the development of *character*, which is the work of Christianity.

Let us resolve therefore on this Semi-centenary of the Liberia College, and let it reach down to our public school system to give strict heed to the Bible and Religion in our educational propaganda. It is folly of the supremest kind to dread its introduction into our public schools, it is altogether an American fad the trammels of which we might well loosen from. Let the schools be opened with devotional exercises,—prayer and Bible reading. The idea of giving up these are having its effects. I was pained very recently on hearing a gradnate of this very College speaking ironically referable to the Judge having Invocation at the opening of his court. Christianity must be the bulwark of all our civil, social and and religious institutions otherwise the State must go to pieces, will crumble and fall. Christianity must be the frame work, the kernal and nut of our educational institutions right up from the kindergarten to the College grade, it must run

through the entire net work, through all the ramification of our educational propaganda, then the home is safe, the child is safe, society is safe, the citizenship is safe, the State is safe, the Church is safe, the entire country and its people are safe. Our liberties will be rendered impregnable, founded upon the inmutable rock of ages, running down all the vistas of time, making for the solidarity of the people, the nation, the race!

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